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Biography.

CHARACTER OF LADY HUNTINGDON.

Extracted from the Rev. Dr. Haweis's Church History.

"THE noble and elect Lady Huntingdon had lived in the highest circle of fashion; by birth a daughter of the house of Shirly, by marriage united with the Earl of Huntingdon, both bearing the royal arms of England, as descendants from her ancient monarchs.

"In very early infancy, when only nine years old, the sight of a corpse about her own age conveying to the grave, engaged her to attend the burial. There the first impressions of deep seriousness about an eternal world, laid hold on her conscience; and, with many tears, she cried earnestly to God on the spot, that whenever he should be pleased to take her away, he would deliver her from all her fears, and give her a happy departure. She often afterwards visited the grave, and always preserved a lively sense of the affecting scene.

"Though no views of evangelical truth had hitherto opened on her mind, yet even, during her juvenile days, she frequently retired, for prayer, to a particular closet where she could not be observed: and in all her little troubles found relief in pouring out her requests unto God. When she grew up, and was introduced into the world, she continued to pray that she might marry into a serious family. None kept up more of the ancient dignity and decency than the house of Huntingdon. With the head of the family she accordingly became united. Lady Betty and Lady Margaret Hastings, his lordship's sisters, were women of singular excellence.

"In this high estate she maintained a peculiar seriousness of conduct. Though sometimes at court, and visiting in the higher circles, she took no pleasure in the fashionable follies of the great. In the country she was the lady bountiful among her neighbours

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and dependents ; and going still about to establish her own righteousness, she endeavoured by prayer and fasting, and alms-deeds, to commend herself to the favour of the Most High and Most Holy.

"The zealous preachers, who had been branded with the name of Methodists, had now awakened great attention in the land. Lady Margaret Hastings, happening to hear them, received the truth as it is in Jesus from their ministry ; and was some years after united with the excellent Mr. Ingham, one of the first labourers in this plenteous harvest. Conversing with Lady Margaret one day on this subject, Lady Huntingdon was exceedingly struck with a sentiment she uttered, "that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel." To any such sensation of happiness Lady Huntingdon felt that she was as yet an utter stranger.

"A dangerous illness having soon after this brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed. Hereupon she meditated sending for Bishop Benson, of Gloucester, who had been Lord Huntingdon's tutor, to consult him, and unburden her mind. Just at that time the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. She instantly from her bed lifted up her heart to Jesus the Saviour, with this importunate prayer ; and immediately all her distress and fear were removed, and she was filled with peace and joy in believing. Her disorder from that moment took a favourable turn ; she was restored to perfect health, and what was better, to newness of life. She determined thenceforward to present herself to God, as a living sacrifice, holy and acceptable, which she was now convinced was her reasonable service.

"On her recovery, she sent a kind message to Messrs. Wesleys, who were then preaching in the neighbourhood, that she was one with them in heart, cordially wishing them good speed in the name of the Lord, and assured them of her determined purpose of living for him who had died for her.

"The change thus suddenly wrought on her Ladyship, became observable to all, in the open confession she made of the faith once delivered to the saints, and in the zealous support she began to give to the work of God, amidst all the reproach with which it was attended.

"To the noble circle in which Lady Huntingdon moved, such professions and conduct appeared wondrous strange ; but she had set her face as a flint, and refused to be ashamed of Christ and his cross. There were not wanting indeed some who, under the guise of friendship, wished Lord Huntingdon to interpose his authority ; but, however he differed from her Ladyship in sentiment, he continued

tinued to shew her the same affection and respect. He desired, however, she would oblige him, by conversing with Bishop Benson on the subject, to which she readily acquiesced.

"The Bishop was accordingly sent for, in order to reason with her Ladyship respecting her opinions and conduct. But she pressed him so hard with articles and homilies, and so plainly and faithfully urged upon him the awful responsibility of his station under the great Head of the church, Jesus Christ, that his temper was ruffled; and he rose up in haste to depart, bitterly lamenting, that he had ever laid his hands on George Whitfield, to whom he imputed, though without cause, the change wrought in her Ladyship. She called him back; "My Lord," said she, "mark my words, when you come upon your dying bed, that will be one of the few ordinations you will reflect upon with complacency." It deserves remark, that Bishop Benson, on his dying bed, sent ten guineas to Mr. Whitfield, as a token of his favour and approbation, and begged to be remembered by him in his prayers.

"Lady Huntingdon's heart was truly engaged to God, and she resolved, to her best ability, to lay herself out to do good. The poor around her were the natural objects of her attention. These she bountifully relieved in their necessities, visited in sickness, conversed with and led them to their knees, praying with them and for them. The late Prince of Wales, one day in court, asked a lady of fashion, Lady Charlotte E. where my Lady Huntingdon was, that she so seldom visited the circle. Lady Charlotte replied with a sneer, "I suppose praying with her beggars." The Prince shook his head, and said, "Lady Charlotte, when I am dying, I think I shall be happy to seize the skirt of Lady Huntingdon's mantle, to lift me up with her to heaven."

"During my Lord Huntingdon's life she warmly espoused the cause of God and truth, though her means of usefulness were necessarily circumscribed, and her family engagements occupied much of her time and attention. On his demise, she was left the entire management of her children, and of their fortunes, which she improved with the greatest fidelity. Become her own mistress, she resolved to devote herself wholly to the service of Christ, and the souls redeemed by his blood. Her zealous heart embraced cordially all whom she esteemed real Christians, whatever their denomination or opinions might be, but being herself in sentiment more congenial with Mr. Whitfield than the Mr. Wesleys, she favoured those especially who were the ministers of the Calvinistic persuasion, according to the literal sense of the articles of the church of England. And with an intention of giving them a greater scene of usefulness, she opened her house in Park street, for the preaching of the gospel, supposing, as a peeress of the realm, that she had an indisputable right to employ, as her family chaplains, those ministers of the church whom she patronised. On the week days
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her kitchen was filled with the poor of the flock, for whom she provided instruction ; and on the Lord's day the great and noble were invited to spend the evening in her drawing-room, where Mr. Whitfield, Mr. Romaine, Mr. Jones, and other ministers of Christ, addressed to them faithfully all the words of this life, and were heard with apparently deep and serious attention."

Here the author mentions the various exertions of Lady Huntingdon in the propagation of the gospel, which we are compelled to omit, and then adds :

"Lady Huntingdon now became the open and avowed patroness of all the zealous ministers of Christ, especially of those who were suffering for the testimony of Jesus. Mr. Romaine, on his being turned out of St. George's church, received particular tokens of her favour ; and, though till then unknown to her, I was honoured with her expressions of kindness and approbation, when as yet a young man, I suffered such persecution from Bishop Hume, and the university of Oxford, and was so unjustly dispossessed of my cure in that city.

"Though Lady Huntingdon devoted the whole of her substance to the gospel, yet it is not a little surprising, how her income sufficed for the immensity of expense in which she was necessarily involved. Her jointure was no more than twelve hundred pounds a year ; and only after the death of her son, a few years preceding her own, she received the addition of another thousand. She often involved herself in expenses for building chapels, which she found it burthensome to discharge. But the Lord brought her always honourably through her engagements, and provided a supply when her own was exhausted.

"To the age of four score and upwards she maintained all the vigour of youth ; and though in her latter years the contraction of her throat reduced her almost wholly to a liquid diet, her spirits never seemed to fail her ; and to the very last days of her life, her active mind was planning still greater and more extensive schemes of usefulness, for the universal spread of the gospel of Christ.

"Lady Huntingdon was rather above the middle size. Her presence noble, and commanding respect ; her address singularly engaging ; her intelligence acute ; her diligence indefatigable ; and the constant labour of her thought and correspondence inconceivable. Never was creature apparently more dead to all self-indulgence, or more liberally disposed to supply the calls of the gospel. I believe, during the many years I was honoured with her friendship, she often possessed no more than the gown she wore. I have often said, she was one of the poor who lived on her own bounty ; but her most distinguishing excellence was, the fervent zeal which always burned in her bosom, to make known the gospel of the grace of God ; which no disappointments quenched, no labours slackened, no opposition discouraged, no progress of years abated :

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it flamed strongest in her latest moments. The world has seldom seen such a character; thousands and tens of thousands will have reason, living and dying, to bless her memory, as having been the happy instrument of bringing them out of darkness into marvellous light; and multitudes, saved by her instrumentality, have met her in the regions of glory, to rejoice together in the presence of God and of the Lamb."

Her last days and hours were very happy, as appears by the account published by Mr. Hawes, and particularly in a letter written by the amiable Dr. Lettsom, her physician; which I shall here subjoin.

"*Dear Lady Ann Erskine,*

"I deeply sympathise with thee, and all the family in Christ, in the removal of that evangelic woman, so lately among us, the countess of Huntingdon. Your souls were so united, and your affections so endeared together, that I cannot but feel in a particular manner on thy account; lest the mournful state of thy mind may undermine thy constitution, and endanger a life spent in mitigating the painful sufferings of body of our deceased friend whilst living. Her advanced age, and debilitated frame, had long prepared my mind for an event which has at length deprived the world of its brightest ornament. How often have we, when sitting by her sick bed, witnessed the faithful composure with which she has viewed this awful change! Not with the fearful prospect of doubt; not with the dreadful apprehension of the judgments of an offended Creator—hers was all peace within; a tranquillity and cheerfulness which conscious acceptance alone could convey. How often have we seen her, elevated above the earth, and earthly things, uttering this language, "My work is done; I have nothing to do, but to go to my heavenly Father?" Let us, therefore, under a firm conviction of her felicity, endeavour to follow her, as she followed her Redeemer. Let us be thankful that she was preserved to advanced age, with the perfect exercise of her mental faculties; and that, under long and painful days and nights of sickness, she *never* repined; but appeared constantly animated in prayer and thankfulness for unutterable mercies she experienced. When I look back upon the past years of my attendance, and connect with it the multitudes of others whom my profession has introduced me to, I feel consolation in acknowledging that, of all the daughters of affliction, she exhibited the greatest degree of Christian composure that ever I witnessed; and that submission to divine allotment, however severe and painful, which nothing but *divine aid* could inspire.

"It was on the 12th of this month, that our dear friend appeared more particularly indisposed, and afforded me those apprehensions of danger, which on the 17th finally terminated her bodily sufferings. I had, on former occasions of her illness, ob-

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served, that when she expressed "an hope and desire to go to her heavenly Father," (for this was often her language,) she usually added some solitudes upon her mind respecting her *children*, as she spoke of her people in religious profession: adding, "But I feel for the good of their souls." When under the utmost debility of body, she has continued this subject in animated and pious conversation, extending her views to all mankind; she has expressed a firm persuasion in the gradual and universal extension of virtue and religion. Wherever a fellow creature existed, so far her prayers extended. In her last illness, I never heard her utter a desire to remain longer on earth. A little before she died, she repeatedly said, in a feeble voice, just to be heard, "I shall go to my Father this night;" adding, "Has God forgot to be gracious? or is there any end of his loving kindness?" It was on this day she conversed a little on the subject of sending missionaries to Otaheite, in the South Seas, in the pious hope of introducing Christianity among that mild, but uninformed race of people: indeed her whole life seemed devoted to one great object, the glory of God, and the salvation of his creatures."

Religious Communications.

THEOLOGICAL INSTITUTION.

THE interesting object, presented by the title, requires impartial consideration and reflection. It is one of the streams of divine goodness, which most directly leads us to the original fountain.

The open volume of nature is full of divine instruction; but destitute of the more luminous volume of inspiration, the whole world must have remained deeply enveloped in pagan darkness and superstition. Both the present and anterior state of the heathen nations manifestly evinces the necessity of special revelation. It is the word of God, it is the gospel of Christ, in the course of divine administration, which makes the moral difference between rude pagans and devout Christians. What benevolent mind, while contemplating the superior advantages of the church, does not weep over the millions of ignorant men who are perishing for lack of vision? What Christian does not commiserate the destitute, in all sections of the globe, and devoutly pray, agreeably to Christ's injunction, that the gospel may soon be preached to every creature? How long, alas, shall the major part of the human race remain unacquainted with the ministers of the gospel! How long shall they continue unbelievers! "But how

how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" And how, it is asked, can preachers be consistently sent, unless properly qualified? And how at this day of increasing error and delusion can they acquire proper qualifications to stem the rising torrent of infidelity and corruption, except furnished with greater theological advantages, than have been generally realized in our country? The numerous obstacles which some eminent men have laboriously surmounted, to qualify themselves properly for the sacred office, and the numerous difficulties which others were unable to remove, while attempting ministerial qualifications, present a potent argument for the establishment of a Theological Institution. For the church at this day of boasted light, which is a time of great moral darkness, in the most plaintive manner spreads forth her trembling hands, and asks for help. She greatly needs and urgently begs for more able candidates, missionaries, and pastors; and shall her pressing request, while supported by the Lord of the harvest, be disregarded?

Is it not an impressive, humiliating consideration, that many young men are inducted into the desk, who are much less qualified with appropriate information, than is reputable or admissible in the other learned departments? To the lasting honour of the bar and the medical faculty, they will neither admit nor recognize any, except men of talents and erudition, in their respective professions. For property and health are too precious to be trusted in the hands of debility and ignorance. But what is the value of property, or what is the value of health or human life, compared with the inestimable interest of immortal souls? Alas! shall the pulpit sigh and groan? Shall infidels sneer and triumph? And shall Satan take the advantage of heedless sinners, because ministers, because authorized teachers, depreciate the gospel by being unable to preach or defend it? God forbid. The priests should keep knowledge: and the ambassadors of Christ, in their respective official capacity, must not be inferior to the ambassadors of temporal princes. For their office is sacred and confers much higher responsibility. They plead and administer for Christ and immortal souls. They stand between heaven and earth, and must be qualified to honour God by correctly delivering his message to man. And who is sufficient for these things? Who can render to God the things that are God's, and rightly divide the truth to the different classes of men, unless properly qualified?

But by what eligible, effectual measures, can ministerial, evangelical influence be reclaimed and supported? How can devout candidates most successfully acquire theological reputation and celebrity? By what means and advantages can they be qualified to magnify the pastoral office? The question is highly interesting to Zion and the souls of men. The answer is ready, if not anticipated.

pated. By gratuitous theological establishments they must have ample opportunity and advantages to pursue their studies. This is considered, after due reflection and examination, a correct expedient and the best measure which can be adopted at the present day.

Merely to glance at the deep and sublime things of divinity six months, according to past custom, in many instances, or to study one or two years only, is not a sufficient term to qualify young men for the gospel ministry. To fill the pastoral office with gospel dignity and utility, by wisely unfolding and applying the truth to saints and sinners, much previous study and information are requisite. Three years careful and unwearied application to theology, being only half the term required by the church of Scotland, is but barely sufficient. The extensive field of divinity, so full of hidden treasures, cannot be advantageously explored by young men of piety and ability within a shorter term. And what youth who has genius and grace to make a burning and shining light in the golden candlestick, can more directly redeem the time? No wise candidate, who resolves to spend his life in distributing truth to others, will consider three years misapplied, while laying a good foundation, by acquainting himself with the various branches of theology. To those who desire to excel in doing good, the term will appear but a few days. For no compensation for theological advantages will be required of the indigent, except diligent application, and answerable improvement. At this gratuitous, limpid stream, they may drink freely, without money and without price, and anticipate the heavenly fountain, which will never fail.

The common embarrassments of theological students, the pressing and imperious demand for qualified labourers to reap the extensive and increasing harvest which opens before us, compel us to contemplate the necessity and utility of a gratuitous, theological institution. To raise up a long and uninterrupted succession of able, devout ministers for the defence of the gospel, to ornament the church, and to honour Christ, by cooperating with him in reclaiming sinners, display the design of the institution; and afford the affluent an ample opportunity for the most appropriate exercise of benevolence.

Though funds to establish a gratuitous institution are not wholly wanting, yet to endow it for the permanent support of all necessary professorships and scholarships, a more ample foundation is desirable, and will be acceptable from the liberal hand of opulence.

Motives to unite the hearts of all orthodox men to promote the interest of the institution with energy are numerous. The daring strides which are made at the present day by infidels, unitarians, and other erroneous men; the urgent necessity of a most learned
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and pious ministry to check and countervail their dangerous influence, are not inferior motives to combine the efforts of all the faithful. But there are other considerations which are equally impressive. For is it not worthy of grateful notice, that the concurrent events of this period induce a belief, that the set time to build up Zion is at hand? Except we greatly mistake the import of prophecy, and correspondent events, we live near the termination of the dismal period of darkness, which has long enveloped the church and the world; and as near the commencement of the luminous period of Zion's permanent prosperity and glory.

The numerous missionary and humane institutions which have lately been established and crowned with signal success, are indications that Christ is preparing the way for the millennial expression of his benevolence. Shall we therefore see his star in the east? Shall we behold the glorious Redeemer coming to collect the precious fruits of the cross by renovating the world? Shall the Lord of the harvest call for able, faithful labourers to enter his extensive field, and shall we not concur with his gracious operations by the most effectual measures? Surely a wide and effectual door is open to do much good. And shall we not improve it? We shall, it is believed, unless we disregard the manifest language of Providence. And if we withhold our aid, deliverance will arise to the church from some other quarter. For God will build up Zion and appear in his glory.

The theological institution we consider not merely as the residence of able, godly professors, and the best qualified candidates for the ministry; but the residence of Christian love and harmony, and the residence of the Sun of righteousness, who will make it a light of the church, and one of the brightest luminaries of our hemisphere.

Finally, while we survey the gloomy state of the church, and the world so destitute of able, pious candidates, in connexion with the numerous embarrassments and disadvantages which theological students labour under, in qualifying themselves for the ministry, we cannot but hail the rising and advancing institution. For it will afford the indigent ample opportunity to pursue their studies several years without expense: and will readily embrace the opulent who choose to defray the expense of their theological education.

Under the patronage of Christ, therefore, to whom the institution is dedicated, we cannot but entertain a pleasing, confident hope, that it will flourish. For it will meet the cordial approbation of informed Christians, and realize the ineffable benefit of their devout and prevailing prayers.

BENEVOLUS.

BALAAM.

IT has been debated among Christian divines, whether Balaam was a magician or a prophet. The Jews in general considered him as a magician or astrologer, and the ancient fathers of the church supposed him a soothsayer; Origen calls him "the *devil's* forcerer." It is certain, however, that he uttered several remarkable prophecies. He gave assurance of the long expected Messiah, of the approaching glory of Israel, and the ruin of certain nations, her enemies, in terms which no person need misunderstand. It is a fact also that in the New Testament he is explicitly called a prophet. "The dumb ass speaking, rebuked the madness of the prophet." He was undoubtedly a celebrated man; he was famous not only in his own city and nation, but in surrounding countries. Distant kings declared, that whom he blessed, were blessed.

Strong impressions of God were fixed on his mind. His professions of reverence were numerous, explicit, and affecting. When the messengers of Balak first arrived, he does not answer suddenly, though his desires were excited. He takes time to consider; he asks his visitors to tarry all night; he consults with God. God forbids his compliance; he, therefore, in the morning civilly dismissed his company. Wicked men persevere in their opposition to God and his church; Balak sends another embassy more honourable than the first. He makes more splendid offers. "I will do *whatsoever* thou sayest." Still Balaam preserves his reverence for God. "I cannot," saith he, "go beyond the word of the Lord." "Now therefore tarry this night, that I may know what the Lord will say unto me more." "If the men call thee," saith God, "rise and go with them." Balaam rose and went with the princes of Moab. When the angel of the Lord met him, he instantly offers to return; the angel replies, "Go with the men." He goes, and has a splendid interview with Balak. They erected three times seven altars, successively in three conspicuous places. Divination and charms, with all the arts of the forcerer, were used to bring curses on Israel; still Balaam is compelled to pronounce blessings in the affecting imagery of prophecy, in the sublimity of revelation. The third time he went not to seek enchantment, as he had done, but set his face toward the wilderness, gave himself to the direction of God without employing any diabolical arts against the influences of the holy Spirit. He gave himself up to be moved by the Spirit of God, and the Spirit of God came upon him. He took up his parable and said, "Balaam the son of Beor hath said, and the man whose eye *was* shut hath said; he hath said who heard the words of the Almighty, falling, and his eyes were opened."* He had been in darkness while imagining he

* A more literal translation.

he might curse Israel ; his eyes are now opened. "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel." He begins his best speech boasting of himself. "The man hath said, I, Balaam, the man whose eye *was* shut hath said, he hath said, I, Balaam have said, who heard the words of God, or the angel with a drawn sword, who saw the vision of the Almighty, falling with his beast, his eyes were opened." Here is the *spirit* of modern times, though the speaker lived in days of old. Our present high pretenders to religion are incessantly telling how remarkable are their experiences, boasting of what God hath showed to them, or told them. They make themselves hoarse in relating their visions, and declaring how blind and wicked they once were, how wise and good they now are. Such people may be called *Balaamites*. He could tell a more wonderful experience, than a dozen of our modern enthusiasts, strolling from town to town, creeping into private houses, leading captive silly women, and silly men.

Balaam had said that Israel "should eat up the nations, who were their enemies, and break their bones ; blessed is he that blesteth them, and cursed is he that curseth them." This kindled the anger of Balak ; smiting his hands together, he commands him instantly to leave his kingdom. Still Balaam continues his speech, and declares that "Israel shall do valiantly."

After these predictions Balaam returned to his own country ; but as if he had been vexed to madness by losing his reward, he gives Balak the most horrible advice, as he bids him adieu. The black malignity of his heart, the diabolical spirit of his soul, is completely developed. He advised Balak to send his women, into the camp of Israel to entice them to idolatry and fornication ; and departed.* Though his curses were suppressed, this artifice of hell succeeded. The people of Israel were ensnared by the enticements of female arts ; they sinned, and God destroyed twenty four thousand of them. So does one sinner destroy much good ; one designing, artful man or woman may destroy a whole country.

1. This view of Balaam's character shows us how inefficacious are the resolutions of unconverted men. Often did Pharaoh promise to let Israel go, and as often did he change his resolution. Often did Saul promise to lay aside his malice against David, and as often did he violate those resolutions. Often do sinners promise that they will be devout, and holy, and break off from their sins, and no more roll them, as a sweet morsel under their tongues ; yet do they continue to neglect Christ and his sacraments, to reject divine truth and the duties of a holy life. Balaam promised not to go beyond the word of the Lord ; yet he gave Balak the most ungodly advice.

2. The story of Balaam teaches us the danger of dallying with temptation. He who instantly rejects temptation is safe. Balaam at first *seemed* to have the fear of God before his eyes. He declared
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* Rev. ii. 14.

he could not go a step, nor speak a word, but according to the instructions of God. He declared that a house full of silver and gold could not move him. Yet by tempting God, by going as far as he dared to go, he went beyond his duty ; he destroyed his precious, precious soul. Had he made a covenant with his eyes and his lips ; had he not allowed himself to desire forbidden pleasures he might now have been rejoicing in the glories of heaven. He that amuses himself with temptation has reason to fear, that he is already undone. Eve lost paradise by listening to the flattery of the serpent. On the other hand Joseph escaped destruction by avoiding the *company* of his mistress. "He hearkened not unto her to lie *by* her, or to be *with* her." Had Balaam and a thousand others not "hearkened" to those, who tempted them to be "by" or "with" them, they might have been saved from guilt here and destruction hereafter. No prayer is more necessary every day and hour than this, "Lead us not into temptation." Had Israel not listened to the Midianitish women, had they like Joseph not allowed themselves to be "by" them, or "with" them, they had not been destroyed, twenty-four thousand in one day.

3. The history of Balaam shows us that the enemies of the church shall prove blessings when God pleases.

When Balaam speaks, the king of Moab implores him not to bless or curse ; but to remain silent. He felt that this wicked man was raising the character of Israel in view of his subjects, arraying them with new glory, giving them unrivalled dignity and splendour. So the wrath of man shall promote the cause of Christ, and the remainder of wrath shall be carefully restrained. Hireling officers shall protest, "Never man spake like Jesus Christ ; Herod shall release his prisoner ; Pilate shall proclaim his innocence ; Roman soldiers, unclean spirits, and angry demons, shall pronounce him the Son of God ; rocks, tombs, and midnight darkness, shall break their silence to eulogize his name, when his glory demands this tribute of praise. Balaam shall say, "Let me die the death of the righteous, and let my last end be like his."

4. We see in the story of Balaam how good a bad man can appear. Wicked men often do so many things, apparently good, that they deceive their friends ; they deceive their enemies ; they deceive themselves. They sincerely think they are born again, that they are the people of God, while they are slaves to lust. They perhaps perform as many serious services as they *see* others perform. They do as many things, apparently good, as they see others perform. This deceives their hearts, and they perhaps will never discover their error, till they hear their Judge say, "Depart ye cursed."

Balaam repairs to God for instruction once, and again, and again ; he inquires whether he shall go, and what he shall say. He talks much of the word of the Lord, of his marvellous experiences, and of his strong virtue ; yet he loved the wages of unrighteousness ;

righteousness ; the love of money inflamed his desires, prompted his actions, and gave frequency and ardour to his devotions. His actions were generally fair ; but his heart was base, his motives were low and grovelling. This provoked the anger of God ; this unsheathed the sword of the angel, and removed the star of Jacob far from him. Such is now the character of a thousand hypocrites ; all is sounding brass. So do sinners deceive themselves with a show of religion ; their hearts are not renewed ; their lives are not *holy*. As the house set on fire in one place will be consumed, so will one lust indulged destroy the soul.

5. Great gifts are no decisive evidence of saving grace. A man may have all knowledge, and yet be nothing, as to vital religion. The gifts of Balaam made him famous among the nations. He could talk of religious experience with the zeal of a new convert ; he could pray like a faint, and prophecy like an angel ; yet was he a graceless sinner. He loved the wages of unrighteousness. So many in our day have all the common knowledge of Christians ; it may be said they understand all doctrines ; they seem to have all faith ; they meet with the people of God in season and out of season ; they seem to love the gospel and gospel ministers ; they are almost persuaded to be Christians, yet some one lust or one neglect of duty compels us to believe their religion is vain. Sometimes they seem to run well ; then some temptation overcomes them, and they make shipwreck of their faith. Like the stony ground hearers, they sometimes receive the word with joy, but soon some worldly indulgence banishes their comfort, and quenches their zeal. We are ready to inquire of them, "Where is the blessedness of which ye once spake?"

6. When wicked inclinations overcome and silence the conscience the person is probably undone. Balaam seems to have had a struggle between his heart and his conscience ; a warfare between his convictions and his inclinations. So it was with Pharaoh, Saul, Pilate, and Simon Magus, but their lusts finally prevailed, and they were probably ruined forever. So probably it is now with people educated under the gospel. They sin and then tremble ; then they sin again, and again tremble. Young people in general have periods of deep and distressing alarm. Persons sick are sometimes deeply impressed. Those, also, who begin to sin after making a false profession of religion are terrified lest they may be constrained to give up their *hope* their *delicious* hope of salvation. But by degrees their terrors subside, their hearts become harder, their consciences are seared, their religious feelings are benumbed. Terror does not move them ; glory does not comfort them ; all the ministers of Christianity cannot persuade them ; the holy Spirit forsakes them ; and they are quiet in their sins. They sin, and sin, and sin. Sometimes they pray a little, read a little, and generally they may attend public worship. So do their passions prevail over their

their consciences ; so are they undone, forever undone. So Balaam was lost ; so Judas was lost ; and so, probably, will thousands of others be lost.

Reader, if this be thy character ; if thou canst sin with less remorse than formerly ; if thou art habitually living in one sin, or the neglect of one duty ; let me entreat thee, by the worth of thy soul, by the terrors of the great day, by the torments of hell, to break off from that sin, which most easily besets thee ; never, Oh never indulge in that pleasant sin, once more, lest thou soon lift up thine eyes in hell, and there be none to deliver thee.

EUSEBIUS.



PULPIT ELOQUENCE.

WHEN we read of the effects produced by eloquence in ancient times ; when we read that judges trembled on their seats, let fall the condemnatory sentence, pardoning the victim destined for ruin ; when we observe the *uncertain* and *feeble* influence of *modern* speakers, we are tempted to doubt the truth of history. The clergy of this country are probably as learned, as the public speakers of other ages. The science of the human mind, and all those arts, which aid the orator, are now at least as well understood, as in *former* times. Why then is the public speaker so uninteresting a character ? Why are days of public solemnities so little regarded ? In many places, why do a great part of the people neglect public worship ? If they are strangers to the consolations of *religion*, they are not destitute of taste, of feeling, they are pleased with the powers of *eloquence*. Why are most of those, who *attend* public worship, influenced more by the force of custom, than by any expectation of delight ? Why are they impelled more by the dictates of *conscience*, than the hope of entertainment ; more by a kind of compulsive *necessity*, than the cheerfulness of desire to hear the public speaker ? Several smaller causes operate, as the frequency of the Sabbath, the ease with which the preacher may be heard at any time, and the seriousness of his addresses ; but these are not the principal causes. It is not half a century since Whitefield blazed through the British empire. Like a new star he attracted every eye ; all gazed as if a comet were sailing through the heavens ; every ear listened, as if an angel spoke. Yet Sabbaths were then as frequent as ever ; and addresses more serious the world never heard.

In the eleventh century, Peter the hermit by the force of his eloquence startled the nations of Christendom. Having visited the holy land, he described the woes of the saints in Jerusalem, and Europe was roused. He mentioned the profanation of their Sa-
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viour's tomb, and they enlisted under the banner of the cross; he fighed, and millions marched in arms to the holy land. Why then are our public assemblies so unaffected, so uninterested? One cause, probably, is the uninterested *looks*, the *apparent* indifference of the speaker. He *seems* not oppressed with his subject; *he appears easy*; and we feel light and vain. Peter the hermit appeared to be penetrated and overwhelmed with his subject. To show his sympathy, his readiness to endure any sufferings to relieve his brethren in Palestine, his feet were *bare*, his head was *naked*, his body covered with a coarse cloth, sighs were bursting from his heart. It has been reported of a late celebrated preacher in our country, that as he ascended the pulpit, his solemn looks excited tears of piety in the assembly, before he uttered a sentence. When the important subject of the preacher's choice is visible in the style of his *deportment*; when his *steps*, and his attitude, and his countenance, and his eyes, and his gestures, reveal the religious impressions, which weigh down his own spirit; then is one effectual measure taken to banish indifference from the assembly.

Appearances are vain without the reality. If the preacher's heart be warm with the love of God, and agitated with distress for the salvation of his hearers; if he has strongly conceived his subject, and is deeply persuaded, not only of its general importance, but of its happy adaptation to the present time and circumstances; if he open his lips in the fear of God, and in a firm faith, that his name will be glorified, he has provided another security against the pain of addressing a careless assembly.

Harmony of style, like harmony of sounds, has a power to please, to entertain, and captivate the heart. A style smooth as the waving deep, melodious as the voice of love, should spontaneously flow from the preacher's lips. Nor is music of numbers the only charm of good writing; different kinds of style have a powerful tendency to rouse, to cheer, to melt or elevate the mind. Words, like the stones in the temple of Solomon, should be prepared for the place, and adapted to the object for which they are designed.

Let the style and action of the preacher be free from every thing uncouth, vulgar, or improper; let his style and address be graceful and pleasant. Hearers are often disgusted with a manner as void of grace, as the movements of the brawny ox of the plough; with a style as harsh, as the tones of a shattered bell; no wonder they desert such a *combination* of painful impressions. Were the style harmonious or well adapted to the subject, the preacher might not only inform, but please, not only convince, but deeply impress the minds of his hearers. Thus prepared, and speaking as he feels, every eye will be fixed, and every ear will be open. Let him now declare the terrors of the Lord with that courage, and zeal, and concern, which he devoutly feels, and conscience will not continue

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her slumbers. The inquiry will rise, "What shall I do to be saved?"

Some preachers speak with a diffidence and moderation, which induces many to doubt, whether they are in *earnest*. Instead of imitating the ambassadors of a sovereign, independent prince, their manner resembles the timid, dependent servant, who fears he shall lose his place by offending his master. Their speech resembles the pliant address of the false prophets, rather than the holy boldness of those, who were sons of thunder. Such need not aspire to the majesty of pulpit eloquence. Let the faithful minister, in tones as positive as truth, declare the amazing guilt, and danger of the wicked; yet in strains as tender as the Saviour's voice, weeping over Jerusalem, let him proclaim the mercy of God, the virtue of the cross, the merits of the Redeemer's blood. Let him insist that propitiation is made for crimes of darkest hue, and exhort, and urge, and compel sinners to flee to Calvary, to behold the Lamb of God, bleeding for the sins of the world. Instead of addressing the idle, the sluggish, and deaf *reason* of mortals; instead of coldly arguing respecting heaven and hell with those, who will not argue themselves, nor even attend to his arguments; instead of describing the *advantages* of virtue, and the *inconveniences* of vice to those, who will not consider the consequences of either, let him by the most impassioned address rouse their *passions*, awaken their *hopes*, or pierce their souls with the anguish of terror. The general, who slumbers in his camp, sending one summon after another relating his own power, and doing nothing, will not probably take the citadel; but he, who gives the signal for a general assault, who, sword in hand, mounts the wall, generally makes the garrison prisoners. So he, who argues with his hearers about religion, and duty, and a future state, seldom excites them to any zealous exertions, and often is not heard even while he is speaking; but he, who addresses the passions; who touches the nerve of terror; who shows the sinner, that his feet stand on a slippery place; who draws the curtain, and open destruction before him; who makes him hear a lost soul, crying in vain for a drop of water to cool his parched tongue, he will not long be afflicted with a drowsy congregation.

To feel and speak in this manner, a strict discipline of the thoughts and affections, a devout walk with God, is necessary. These moments of holy ardour, of seeming inspiration, do not consist with a worldly, careless life; this impressive eloquence is not, like the gourd of the prophet, the growth of a night or a day. Habitual devotion, serious meditation, and solicitous benevolence, are the seeds, which produce these flowers of paradise. A sound mind and a good heart are the soil of this divine harvest. It is fanaticism and frenzy to suppose this sacred pathos will like the tide return on particular days, or hours of the day; or that the presence

presence of a public assembly, like a charm, will warm the heart, or give the lips the ardour of persuasion. Such transient and periodical eloquence is like the fruits of the South, raised in the North by the aid of glasses and artificial fires. It has no substance, force, nor life. This species of eloquence sometimes shines, but never warms; it dazzles, but never convinces, nor persuades; it mechanically moves the passions, but never penetrates the soul; it amuses the fancy or kindles enthusiasm, but never mends the heart nor reforms the life. Like the distant thunder without the forked lightning, it excites a momentary attention, but does not awaken the conscience, nor sanctify the spirit.

These reflections suggest the long agitated question, "What preparations shall the preacher make before he enters the sacred desk?" Shall he read his sermons, deliver them *memoriter*, or speak extempore? We would cautiously decide, where doctors disagree. In favour of sermons coldly, or formally read, however, we think nothing conclusive can be said. Few men have time to commit their sermons to memory, so perfectly as not to seem more like a school boy saying his lesson, than a fervid orator persuading his hearers. His performance is in great danger of appearing stiff, formal, artificial, and dead. It may also be doubted, whether one extempore preacher in a thousand has succeeded in preserving such an exactness of method and manner, such variety and richness of matter, as to command the respect or even *attention* of the more understanding part of his congregation for any length of time. Such are popular, a few times, where they are strangers, and *sometimes* brilliant at home; but generally their congregations are the most inattentive, careless, and drowsy in the world. Probably this is not the fruit of any physical necessity; yet, where so many fail, it is daring to suppose, we shall succeed. What course, then, can be adopted? Has no method been discovered of combining the advantages of the different modes, and avoiding their *evils*? Let us examine. Should the preacher write his sermon in a large, fair hand; making its sentences and words, as well as thoughts, familiar by frequent perusals; then, as he delivered it in public, the first word would often suggest the sentence, and enable him to cast his eye on the assembly; or rather as he addressed the assembly a glance at his book, as he turned from one part to the other, would furnish him with what he had written. In this way he might be exact, elaborate, and elegant, while in some degree he appears easy and affecting, as an *extempore* speaker. Perhaps in some places, where a *familiar* thought occurred when writing, he would only make a character, as a memento, and in delivery use the words of the moment.

Another method, more practicable, and perhaps as useful, is, after well digesting the subject in your thoughts, to draught a sketch or plan of the sermon. Carefully review it, correct the
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arrangement, and make it as perfect as possible. After this write the introduction with all care; for the audience in hearing this are cool and critical, nor is it supposed that any thing glowing would here be said to rouse the passions. Proceed then in copying the *plan*, noting under each particular the principal passages of scripture to be introduced as proofs; write also here and there a sentence or page in your best manner, where the discourse demands peculiar precision or elevation; as you advance, carefully run over every *thought* to be presented under each *particular*. Having finished the sermon in this manner, avoid all conversation, books, and thoughts which can for a moment divert your attention; deeply impress your heart with the design by reviewing and reviewing the whole; so absorbed in the subject ascend the pulpit. Satisfied with what you have prepared, yet not excluding a better thought or expression, which may occur, you may address your hearers with the accuracy and brilliancy of studied composition; with the ease, the affection, and warmth of an extemporaneous effusion.

Obdurate is that man, who can close his eyes; forsaken of God is that congregation, which remains inattentive, while with these preparations, and with an heart penetrated with the infinite importance of the subject, you address to them the gracious words of salvation, and warn them to flee from the wrath, coming on the wicked.

EUSEBIUS.

Selections.

Remarks taken from President Edward's Thoughts on the Revival in 1740, respecting the great Importance of Ministers being converted Persons.

"BUT above all others whatsoever, does it concern us, who are ministers, to see to it that we are partakers of this work, or that we have experience of the saving operations of the same Spirit, that is now poured out on the land. How sorrowful and melancholy is the case when it is otherwise! For one to stand at the head of a congregation of God's people, as representing Christ, and speaking in his stead, and to act the part of a shepherd and guide to a people in such a state of things, when many are under great awakenings, and many are converted, and many of God's saints are filled with divine light, love and joy, and to undertake to instruct and lead them all under these various circumstances, and to be put to it continually to play the hypocrite, and force the

the airs of a saint in preaching, and from time to time, in private conversation, and particular dealing with souls; to undertake to judge of their circumstances, to *try to talk* with those who come to him as if he knew what they said, to *try to talk* with persons of experience, as if he knew how to converse with them, and had experience as well as they; to make persons believe that he rejoices when others are converted, and to force a pleased and joyful countenance, and manner of speech, when there is nothing in the heart, what sorrowful work is here! Oh! how miserably must such a person feel! What a wretched bondage and slavery is this! What pains, and how much art must such a minister use to conceal himself! And how weak are his hands! Besides the infinite provocation of the Most High God, and displeasure of his Lord and Master, that he incurs by continuing a secret enemy to him in his heart, in such circumstances!

“I think there is a great deal of reason from the scripture, to conclude that no sort of men in the world will be so low in hell as ungodly ministers. Every thing that is spoken of, in scripture, as that which aggravates guilt, and heightens divine wrath, meets in them. And what great disadvantages are unconverted ministers under, to oppose any irregularities, or imprudences, or intemperate zeal, that they may see in those that are the children of God, when they are conscious to themselves that they have no zeal at all! If enthusiasm and wildness come in like a flood, what poor, weak instruments are such ministers to withstand it! With what courage can they open their mouths when they look inward, and consider how it is with them!”

ON ZEAL AND RESOLUTION IN MINISTERS.

“TWO things that are exceeding needful in ministers, as they would do any great matters to advance the kingdom of Christ, are *zeal and resolution*. The influence and power of these things to bring to pass great effects are greater than can well be imagined. A man of but an ordinary capacity will do more with them, than one of ten times the parts and learning without them. More may be done with them in a few weeks than can be done without them in many years. Those that are possessed of these qualities commonly carry the day in almost all affairs. Most of the great things that have been done in the world of mankind, the great revolutions that have been accomplished in the kingdoms and empires of the earth have been chiefly owing to these things. The very sight and appearance of a thoroughly engaged spirit, together with a fearless courage, and unshaken resolution in any person that has undertaken to manage any affair amongst mankind, goes a great way towards accomplishing the effect aimed at. It is evident that the appearance of these things in Alexander* did

* So also in modern devastators.

did three times as much towards his conquering the world, as all the blows that he struck. And the great things that Mr. Whitefield has done every where, as he has run through the British dominions, so far as they are owing to means, are very much to be ascribed to the appearance of these things, which he is eminently possessed of. When the people see these things in a person, and to a great degree, the appearance awes them and has a commanding influence upon their minds. It seems to them that they must yield. They naturally fall before them without standing to contest or dispute the matter. They are conquered, as it were, by surprise. But while we are cold and heartless, and only go on in a dull manner, in an old formal round, we shall never do any great matters. The appearance of such coldness and irresolution will not so much as make persons think of yielding. The appearance of such indifference and cowardice does, as it were, provoke opposition. Our misery is want of zeal and courage; for not only through want of them does all fail that we seem to attempt, but it prevents our attempting to do any thing remarkable for the kingdom of Christ. Hence, oftentimes it has been, that when any thing very considerable that is new is proposed to be done for the advancement of religion or the public good, many difficulties are found out, that are in the way, and a great many objections are started, and it may be it is put off from one to another, but nobody does any thing. After this manner good designs have oftentimes failed, and have sunk as soon as proposed. Whereas if we had but Mr. Whitefield's zeal and courage, what could we not do with such a blessing as we might expect? We have many ministers in the land that do not want for abilities. They are persons of bright parts and learning. They should consider how much is expected and will be required of them by their Lord and Master, and how much they might do for Christ, and what great honour, and how glorious a reward they might receive, if they had in their hearts a heavenly warmth and divine heat proportionable to their light."

ON COLLEGES.

"AND though it may be thought, that I go out of my proper sphere, to intermeddle in the affairs of the colleges, yet I will take the liberty of an Englishman, and of a minister of Christ, who doubtless may speak his mind freely about the things that concern his kingdom, to give my opinion in some things with respect to those societies, the original and main design of which is to train up persons and fit them for the work of the ministry.* And I would say

* How shockingly is this design perverted in some of these institutions at the present day! It is hoped these free, but most important remarks will fall under the eyes of some of the managers of these institutions.

say in general that it appears to me that care ought to be taken that these societies should be so regulated, that they should in fact be nurseries of piety. Otherwise they are fundamentally ruined and undone as to their main design, and most essential end. They ought to be so constituted that vice and idleness shall have no living there. They are intolerable in societies whose main design is, to train up youth in Christian knowledge, and eminent piety, to fit them to be pastors of the flock of the blessed Jesus. It seems to me to be a reproach to the land, that ever it should be so with our colleges, that instead of being places of the greatest advantage for true piety, one cannot send a child thither, without great danger of his being infected as to his morals, as it has sometimes been with these societies. It is perfectly intolerable, and any thing should be done rather than to have it so. If we pretend to have any colleges at all, under any notion of training up youth for the ministry, there should be some way found out that should certainly prevent its being thus. To have societies for bringing up persons to be ambassadors of Jesus Christ, and to lead souls to heaven, and to have them places of such infection, is the greatest nonsense and absurdity imaginable. And as thorough and effectual care should be taken that vice and idleness be not tolerated in these societies, so certainly the design of them requires that extraordinary means should be used in them for training up the students in vital religion, and experimental and practical godliness; so that they should be holy societies. The very place should be as it were sacred. Colleges should be in the midst of the land, fountains of piety and holiness."

MAN'S IMMORTALITY.

MAN ought to be excited to great and generous actions by a sense of his immortality, and the experience he has of his superiority to the rest of this lower creation.

"Never forget, O man, that thou art appointed to immortality. This consideration must often strike thee, both in the tumult of society, and the silence of solitude; in the midst of thy pleasures, and in the midst of thy business must call out to thee with a piercing voice: Let not thy heart be attached to things which thou must certainly lose, which thou probably must leave so soon! Treat not with indifference things which have, and which will have such great and everlasting influence on thy future concerns. Confine not thy desires, thy hopes, thy endeavours to transient moments, when thou seest an eternity before thee. Neglect not for the affairs and distractions of this short and uncertain life on earth, the far more weighty concerns of thy spirit, which shall live forever. Let the

the prospect into futurity, be the rule of thy judgment on the present, and thy behaviour towards it. Bear and forbear as one whom no sorrows and sufferings upon earth can entirely overwhelm, whom nothing can deprive of his high destination. Give, and lose, and sacrifice, as one whose riches are inexhaustible, whose happiness is indestructible. Enjoy every delight as one who expects far purer pleasure, far nobler joys. Constantly choose, and do that which thou wilt never rue, which will exhilarate thee forever. So will the nobility, the majesty of an immortal being be resplendent in thee, in all thy thoughts, in all thy deeds, in suffering and in enjoying, and give a value to thy life which nothing else can give. Reverence thy spirit, by which thou art not only related to angels, but art the offspring of God. Beware of every error and of every sin; for error and sin remove thee from God, and make thee incapable of communion with him. Beware of every thing that is contrary to the mind of Jesus, that pattern of moral dignity, that perfect image of the Father. Rather seek thy whole glory in willing as God wills, in being so minded as Jesus was, in acting as thou seest God act, and in walking as Jesus also walked. So wilt thou render thyself ever more capable, and worthy of being called, in the highest sense of the word, a son, a daughter of God, the honour of being a brother, a sister of Jesus, the first-born of the Father.

Art thou the principal, the chief inhabitant of the earth, then rule and govern, O man, in the name of thy great Superior. And if thou wilt maintain the dignity of God's Vicegerent in this province of his dominion, then rule and govern with gentleness and wisdom. Be not the tyrant, be the guardian, the protector, the leader of all inferior creatures; drive them not from thee, but approach them with complacency, with compassion, with succour. Slay and destroy them not without necessity; and when thou hast need of them, when thou canst not even spare their lives, at least forbear to multiply their sufferings, and to augment their pain; torment them not to prolong thy savage pleasure, or to gratify thy fastidious appetite. Do not desolate and ravage the earth which thou art to improve and adorn. Spread not death and destruction, but life and joy around thee. Be principally the benefactor of thy brethren, of whatever nation, of whatever condition they may be. Despise none, injure none. Let none feel thy power or thy preeminence, but as the tokens of thy beneficence. Refuse to none that aid which thou art able to afford. Hinder no man in his endeavours after perfection. And let the possessions, the liberty, the privileges, the comforts of every man be sacred to thee.

Art thou the priest of nature, and wouldest thou maintain this dignity, then be not insensible to the wonders of almighty wisdom and goodness which surround thee on all sides. Harken to the voice

voice of nature ; take up her song of praise ; participate in the joy of every living thing ; and let thy heart feel, and thy tongue express, what inferior beings can neither express nor feel, and offer up thanksgivings and praise, in the name of all, to Him who made thee and them, who hath exalted thee so highly above them, and to whom alone all glory and praise are due forever."

DIVINE PROVIDENCE.

"CHRISTIANITY places the doctrine of the divine providence in the clearest light. It proclaims to us the constant presence of God with all things, his supreme inspection over all, his influence in all, and promises us his particular assistance as often as we have occasion for it, and humbly seek it. By this doctrine all that a man does, and all that befalls him in this world, wears another aspect, and becomes of more importance than it otherwise would. This doctrine spreads the clearest light on every thing that would otherwise be mysterious in the condition of man. With what serenity, what courage, what confidence must not this doctrine inspire him? What design, what order, what consistency do not now appear, where all before seemed confusion and open strife? The Christian, resting on the abundant evidence which supports this doctrine, may hold this language to himself: God, the omniscient, the all bountiful, rules my lot, and the lot of all mankind. He comprehends all, oversees all, directs all, the small as well as the great, the evil as well as the good ; in his hand are all animate and inanimate creatures, all causes and powers, and without his will no atom can change its place, no hair fall off from my head, no man do me harm, no loss or misfortune attend me ; and all that he ordains is certainly the best. He sees as in the clearest light, where profound darkness encompasses me ; he provides for me, and makes that to be the means to my perfection and happiness, which I thought calamity and distress. He, the Almighty, is constantly nigh to me with his help, is acquainted with all my wants, hears all my sighs, manifests his strength in my weakness, guides me by his Spirit, executes his decrees by me, and is ever ready to do more for me than I am able to understand or ask. His judgment is ever pure righteousness and truth, his approbation is ever firm to the sincere, and his approbation is of infinitely more value than all the applause of the world, than all the possessions and glories of the earth. How strong must *he* not feel himself, who realizes and relies upon such a Providence ! What good actions will he not find power and resolution to do under the eye of his Father and Judge ! How generously, how greatly will he not think and act, even in the absence of all human witnesses, when
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destitute of all human approbation, and even amidst the ingratitude of the world! How undismayed will he not behold the revolutions that take place among mankind! With what tranquillity will he lift up his eyes to God, as the kind and wise Ruler and Father of himself and the whole creation!"

ON THE TRANSFORMATION OF THE BODY AT THE RESURRECTION.

"THE trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." To this *change* it is impossible for the thoughts of the believer too frequently to advert. In proportion to the attention we give the subject will our minds be struck with a view of its grandeur and importance. Desirous of becoming increasingly acquainted with every doctrine of divine truth; of obtaining more expanded, more distinct views of what we feel and acknowledge to be of supreme importance, we rejoice that we have the scriptures to guide us in all our inquiries, which never fail to give to the humble and inquiring mind all the information it can desire, all that is necessary for spiritual improvement and education.

The gospel of Christ opens a new world, it draws aside the curtain of futurity, and we are struck with a disclosure of the great realities of the other world. Life and immortality are brought to light by the gospel. The resurrection of the dead, independent of the wonderful circumstances with which it is connected, is an event wonderfully strange: the bare idea is enough to overwhelm the human mind. But what are these circumstances connected with it? Behold! he, who is the resurrection and the life, whose voice shall awake the sleeping dead, and raise them from their beds of death, in which for ages they have rested—he will effect a change in their bodies, glorious beyond all description, beyond the utmost stretch of conception. Not by any long-laboured process, but in a moment, in the twinkling of an eye!

Does the Christian ask, What, then, shall our bodies be like? Paul answers the question, Phil. iii. 21. Who shall change these vile bodies, and make them *like unto his own glorious body*. Like unto his own glorious body! What Christian can read these words without being filled with surprise and admiring gratitude! If we turn to the account given us of our Lord's transfiguration, Matt. xvii. we shall find ourselves not left to uncertain conjecture, as to his glorious body, what now it is, and what our bodies hereafter shall be. Is it not probable, that the transfiguration was designed, at least in part, to give a representation of Jesus in his glorified state? His face did shine as the sun, and his raiment was white

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as the light. Now, it is asserted by the apostle, that the bodies of the saints shall be made like unto his : and is it possible that these bodies of our humiliation should become so glorious ? Let the voice of rejoicing be heard in the tabernacle of the righteous, for it shall be so, our God hath spoken it. Now, indeed, we are reminded, by every circumstance connected with our present state of existence, that these bodies which we inhabit are vile bodies, in a lamentable state of degradation. How frequently is the body the subject of long and wasting disease, of excruciating pains ! How often does it prove a clog to the soul, damping the ardour of its devotions, retarding its progress, and checking its flight toward heaven ! How much is it the seat of vile passions and unhallowed propensities ! often sadly deformed, easily shattered and broken down, carrying along with it principles of dissipation, which bring it to dishonourable corruption in the grave, there to be insulted, as it were, by the meanest reptiles that crawl ! Did our prospect here terminate, nothing could be more gloomy ! But we look forward : these bodies shall be changed ; these bodies, which sin has robbed of all honour, and clothed with every badge of disgrace ; these bodies shall be made like unto Christ's glorious body.

Struck with a view of the greatness of the change, the difficulties that stand in the way, perhaps the Christian is ready to ask, How can it be accomplished ? State your difficulties, and let us see if they will not all vanish before what the scriptures say upon this point. The dismemberment of the component parts of the body, its particles, it may be, are dispersed into every quarter of the globe. Intermixed with, and forming a part of other bodies, how is it possible for all the particles that belong to that body, to be collected and united ? Do you believe, that with God all things are possible ? Then recollect, that what is impossible with men, is not so with him. And if he was able at first, from the dust of the earth, to form bodies so strangely, so wonderfully, so exquisitely constructed, as ours are, he will find no difficulty in collecting and uniting their component parts in that day of which we speak. But it may be added, the body, while in the grave, seems under the total dominion of death, and is in that state which bears evident marks of being a state of punishment ; for by sin, death entered into the world. How then shall it be delivered ? This difficulty disappears, when the obedience and death of Jesus, with his glorious resurrection, as the surety and representative of his people, is taken into consideration. He rose as the first fruits : Death could not detain our glorious Head within his dominions, nor shall he be able to hold in subjection, beyond the appointed moment, one of his members. They are already risen representatively :

And as the Lord our Saviour rose,
So all his followers must.

Is it still stated, as a difficulty, that the change is so extraordinarily great, as almost to stagger belief? Yes; it is indeed great, and greater still than we can even imagine. If the scriptures did not present us with an Agent who, we are convinced, is more than adequate to the production of this change, the accomplishment of it might be disputed. But there can be no dispute; and every difficulty ought to be obviated, on hearing an apostle use this language, when speaking on this sublime and deeply interesting subject: "According to the working, whereby he is able, even to subdue all things unto himself." More than this, the believer cannot desire. This answers every question, and fully satisfies his mind. Our Jesus is almighty. What enemy is he unable to subdue? Already he has bruised Satan's head; already he has obtained a signal victory over death, and, ere long, he will be its final destruction. Shouts of victory shall issue from the lips of millions upon millions! The saints shall rise and shine: shine with a lustre beyond the splendour of the sun's meridian blaze, and shall have dominion! Let the poor body, then, be sown in corruption, it shall be raised in *incorruption*; sown in dishonour, it shall be raised in *glory*; sown in weakness, it shall be raised in *power*; sown a natural body, it shall be raised a *spiritual* body. Such shall these bodies of our humiliation then be, incorruptible, glorious, powerful, and spiritual bodies!

The subject will produce a train of important thoughts in the believing mind: nor will he fail practically to improve it: he will feel the subject operate as a stimulus to increasing purity of heart, for he that hath this hope in him, purifieth himself; will seek, under the influences of almighty grace, to become increasingly holy. Under all his pains, afflictions, weaknesses, and temptations, he will draw strong consolation from a prospect of this glorious transformation, when he shall be invaded by pains, afflictions, and temptations no more! when he shall be what he could wish, and have what he could wish, be like, and be with him forever. By dwelling much upon the subject, he will find it also to operate in disarming death of many of its terrors, and fortifying his mind against its approach.

"Break sacred morning through the skies,

Bring that delightful, dreadful day;

Cut short the hours, dear Lord, and come;

Thy ling'ring wheels, how long they stay!"

[Ev. Mag.

PROPHECYINGS.

PROPHECYINGS.

Messrs. EDITORS,

In the reign of Queen Elizabeth there were public Theological Exercises, called Prophecyings, which appear, in a religious view, to have contributed greatly to the information of the minds of both ministers and people. As the account given of them by Lord Bacon may prove new and interesting to some of your readers, I have verbally copied it.

“THE ministers within a certain district did meet upon a week day, in some principal town, where there was some grave, ancient minister, who was president, and an auditory admitted of gentlemen, or other persons of leisure. Then every minister, successively, beginning with the youngest, did handle one and the same part of scripture, spending severally some quarter of an hour, or better, and in the whole, some two hours : and so the exercises being begun and concluded with prayer, and the president giving a text for the next meeting, the assembly was dissolved ; and this was, as I take it, a fortnight’s exercise, which, in my opinion, was the best way to frame and train up preachers to handle the word of God, as it ought to be handled, that hath been practised. For we see orators have their declamations, lawyers have their moots, logicians their sophisms, and every practice of science hath an exercise of erudition and initiation, before men come to the life ; only preaching, which is the worthiest, and wherein it is most dangerous to do amiss, wanteth, and is ventured, and is rushed upon at the first.”

The good archbishop Grindal was sequestered from his office, and confined to his house, by an order of the court of Star-chamber, for refusing to suppress them. [Evan. Mag.

A WEEK WELL SPENT.

By Dr. C. Mather, of Boston, in New England.

IT was constantly one of the first thoughts in a morning of this very successful minister,* “What good may I do to-day ?” He resolved this question into the following particulars :

1. His question for the Lord’s day morning constantly was, “What shall I do, as a pastor of a church, for the good of the flock under my charge ?”

2. For Monday, “What shall I do for the good of my own family ?”

3. For

* In the first year of his ministry (though only about 18 years of age) he had reason to believe he was made the instrument of converting at least 30 souls.

3. For Tuesday, "What good shall I do for my relations abroad?" Sometimes he changed it for another, namely, "What good shall I do to my enemies? And how shall I overcome evil with good?"

4. For Wednesday, "What shall I do for the churches of the Lord, and the more general interests of religion in the world?"

5. For Thursday, "What good may I do in the several societies to which I am related?"

6. For Friday, "What special subjects of affliction, and objects of compassion, may I take under my particular care? And what shall I do for them?"

7. For Saturday, "What more have I to do for the interest of God in my own heart and life?" [Ev. Mag.

IMPORTANCE OF TRACT SOCIETIES.

Messrs. Editors,

AMONG the numerous institutions for which our country is distinguished, The Religious Tract Societies are very important. Mr. Bogue, in an excellent sermon preached before one of those societies, remarks, that "the dissemination of divine truth in the world occupies a far higher rank among Christian duties than one in a thousand has yet assigned it; and that a far larger portion of our thoughts, time, and talents should be occupied in its discharge."

Multitudes of professing Christians have lately felt the weight of this observation. Much good has been done by the circulation of Religious Tracts. Many instances of their great utility have been related; and many others will probably remain untold until that important period, when the gracious dispensations of God shall be fully illustrated. But, are the efforts which have been made for the diffusion of divine truth at all adequate to the importance of the design? May not some means be adopted for a more general distribution of these publications?

It has very forcibly struck my mind, that if a society were formed in every congregation of persons who would subscribe a penny, twopence, or more, per week, according to their ability, for the purchase of Religious Tracts, the annual amount would be considerable; and, by a careful distribution of the tracts purchased in the neighbourhood where they reside, vice might receive a powerful check; the truth as it is in Jesus be advanced; and thousands of precious souls converted from the error of their ways.

I am happy to say, that some young men in the village of — are about to establish such a society. I remain, Sir, yours, &c.

[Ev. Mag.

RELIGIOUS

Religious Intelligence.

FOREIGN.

Extracts from the Third Report of the Committee of the British and Foreign Bible Society.

YOUR committee, in presenting to the Society the Report of their proceedings, will endeavour to furnish a comprehensive, rather than a detailed view of the several objects which have engaged their attention, during this third year of the Society's existence.

Notwithstanding the counteraction occasioned by the war, the impulse given by this Society to religious associations and individuals on the continent still continues to produce a most pleasing effect. The circulation of the German New Testament, printed by the Bible Society at Nuremberg, is very extensive: a considerable number of copies has been sent to Protestant congregations through various parts of the Austrian dominions.

From the peculiar facilities afforded by the city of Basle for promoting the object of the Association, the German Bible Society has transferred the centre of its operations from Nuremberg to that city. A committee has been constituted there; and their attention has been particularly directed to provide a cheap edition of the whole Bible. This Society has, therefore, resolved to present them with the sum of 300*l.* in addition to a former donation of 200*l.* By this opportune aid, 250,000 German Bibles may be successively furnished at a very cheap rate, for the benefit of present and future generations.

The Religious Society at Basle have purchased 1500 copies of the French Protestant Bible, partly by their own funds, and partly by the 100*l.* remitted from this Society; several hundred copies of which have been distributed in Lausanne, Montmirail, Besancon, Strasburgh, &c. &c.

The proceedings of the Bible Society at Berlin have been unavoidably relaxed by the war, but they have not been entirely suspended; on the

contrary, the Prussian Bible Society has actually proceeded in printing a Bohemian Bible; and have advanced in this undertaking as far as the Psalms.

A Prussian officer having been apprized that 3,000 copies of the Bohemian New Testament remained for sale in the Hallish Bible Institution, purchased them at his own expense, and transmitted them to Bohemia for gratuitous distribution.

In consequence of information from the Rev. Mr. Glogau, of Koenningsberg, that the inhabitants of Lithuania were in great want of Bibles, your committee expressed their willingness to afford the aid of this Society in printing a new impression of a Lithuanian Bible, if undertaken by a respectable printer in Koenningsberg.

A correspondence has been entered into with some Protestant clergymen, in Petersburg, for the purpose of ascertaining the religious state of the Russian Protestant provinces, and accompanied by a promise that, if it should be found practicable to establish a Bible Society for Livonia, Finland, &c. your committee would afford them assistance.

The attention of your committee has also been attracted by information of the great want of Bibles among the Russians in general; and they have adopted such measures as will, they trust, in due time, enable them to decide how far it may be in their power to supply the deficiency.

In consequence of an application for Bibles to be distributed among the German colonies near the Wolga, instructions have been given to Dr. Knappe, at Halle, to send 400 Bibles, and 200 Testaments from the Bible Institution of that place, for their accommodation.

In

In the course of their correspondence, your committee received information of the extreme scarcity of Bibles in Iceland; and, at the same time, that a Society of Clergymen, of Fuhnen, in Denmark, with a view to supply this deficiency, has resolved to print an edition of 2000 copies of the New Testament in the Icelandic dialect. The inhabitants of this remote island are supposed to amount to nearly 50,000, and their habits are such as to justify the most reasonable expectations, that the liberality of the Society could never be bestowed on objects more worthy of it, or with a fairer prospect of beneficial effect. Your committee were, therefore, happy to embrace such an opportunity, by furnishing funds for increasing the proposed edition of the Icelandic New Testament to 5000 copies; they have, likewise, expressed their readiness to assist the printing of the whole Icelandic Bible.

Your committee, reverting to the notice in their last report, that, under the auspices of the college, at Fort William, in Bengal, the Scriptures were in a course of translation into the languages of almost the whole continent of Oriental India, and having received information that the assistance of this Society would greatly contribute to forward this laudable undertaking, resolved, to place the sum of 1000*l.* at the disposal of the Calcutta corresponding committee.

A proposal having been made from the Edinburgh Missionary Society, to assist them in procuring Arabic types and paper for printing an edition of the New Testament in the Turkish language, under the direction of Mr. Brunton, at Karass, the committee have resolved to supply a fount of Arabic types to be cast, and also paper sufficient for 5000 copies.

It is with real satisfaction they are enabled to state that the British soldiers at the Cape of Good Hope, the inhabitants of Newfoundland, Halifax, and Nova Scotia; the settlers at Van Dieman's Land, the French at St. Domingo, the Spaniards at Buenos Ayres, the colonists of New South Wales, and some of the distressed Protestants in Mecklenberg, have

been, or are in a course of being supplied by the funds of this Society, in a greater or less degree, with the means of spiritual knowledge in their respective languages. Your committee had provided themselves with the means of doing this kindness to the Spaniards in South America, by the 2000 copies of the Spanish New Testament, and a further impression of 3000 copies is nearly finished.

The printing an edition of the scriptures in the Calmuc and Arabic dialects is under consideration.

It now remains for your committee to report their transactions for promoting the object of the Society within the United Kingdom; and here they have the sincere gratification to state, that its importance, so far from being diminished in the public estimation, appears to increase in magnitude, and to attract proportionate encouragement.

The Welch and Gaelic Bibles are in a very advanced state of progress, and will be completed with all due expedition. Various editions of the New Testament in English, and one of the entire Bible, have also been printed at the expense of the Society, in a manner which your Committee trust will be deemed satisfactory.

Every exertion has been made by the University of Cambridge, for expediting the performance of its engagements with the Society; and as an additional number of printing presses are now employed, your committee hope that all impediments to the efforts of the Society, in providing a sufficient supply of Bibles and Testaments, will now be removed.

The Association at Dublin, "for discountenancing Vice," &c. and the Bible Society at the same place, have been accommodated with Bibles and Testaments to the extent of their respective applications.

2000 Testaments have also been consigned to the care of a clergyman in the south of Ireland, to be disposed of at a price subject to his discretion. A gentleman in the north of the same kingdom has been furnished with 1000 copies at half the original cost, for distribution among the poor; and an equal number, on the same terms, has

has been voted for the use of Sunday Schools in that country.

Your committee have had the gratification to furnish copies of the New Testament to the convicts at Woolwich, the prisoners in Newgate, &c.; the German soldiers and seamen at Margate, Gosport, Guildford, Dublin, &c. It appears 2410 French prisoners, out of 5178, and 800 Spanish prisoners, out of 1700 at Plymouth, were capable of reading the New Testament in their respective languages, and were desirous of doing it. They have been supplied by this Society. The anxiety of the Spanish prisoners exceeded all conception; many sought them with tears; and although the number allotted was nearly enough for all, they could scarcely be pacified until their wants were individually gratified. The New Testaments also, which were voted to the convicts at Woolwich, were most cordially received. To each mess a Testament has been allotted.

For the benefit of the poor Welch, residing in England, it has also been resolved to allow Welch ministers, who are not subscribers to the Institution to purchase Welch editions of the scriptures, at reduced prices, for their respective congregations.

The Association for aiding the funds of the Institution by small subscriptions is permitted to purchase Bibles and Testaments at the reduced prices. It has also been determined to furnish supplies of Bibles and Testaments, at the cost prices, to the Naval and Military Bible Society.

The committee have taken the subject of printing the scriptures in the Irish language into reconsideration; and they are employed in procuring the means of deciding on a question of so much moment to the diffusion of religious knowledge in Ireland.

To enlarge on the benefits which may result from this Institution must be superfluous to those who feel how much the happiness of individuals, and the prosperity of nations, depend

upon their observance of the doctrines contained in the holy scriptures, and their still greater importance with respect to the eternal happiness or misery of mankind. But it must be a gratification to the Society to mark, in the recital which has been submitted to them, the successful progress of the Institution towards the attainment of its object, and the prospect of future utility gradually opening in magnitude and extent.

Whether the sphere of its operations be measured from north to south, from Iceland to the Cape of Good Hope; or from east to west, from Hindostan to Buenos Ayres, the range is immense; and your committee are fully justified in repeating an assertion in their last Report, "That they see no other limits to the beneficial operation of the Institution than that which its funds may prescribe;" because they are so well able to shew the progress of its verification.

There remains one quarter of the globe, to the native inhabitants of which the assistance of the Society has not yet been extended. Your committee allude to Africa; the natives of which having now been relieved, by the Legislature of this country, from the bitterest afflictions that ever desolated the human race, may be better disposed to respect those doctrines, which inculcate the love of God and man, since the proof lately furnished of the influence which they exercise over the principles of those who profess them. The facts now submitted to the General Meeting supply the best recommendation for the continuance and increase of that support which has enabled this Society to be so extensively useful. In the confidence authorised by this remark, your committee will conclude their Report, with indulging the animating hope, that, by the progressive efforts of the Society in circulating the Holy Scriptures, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

[*Ev. Mag.*]

MISSIONARY SOCIETY.

SOUTH AFRICA.

EXTRACT FROM THE JOURNAL OF
DR. VANDERKEMP, MR. READ, &c.

SOME of the Hottentot converts have displayed much zeal in behalf of their countrymen. Brother Hendrick Boezak went to a kraal of Kong's Caffres; to whom he preached the gospel, and was abundantly rewarded by the conversion of a man called *Poja*, a woman, and a girl. In another excursion through the colony, his labours were likewise blessed to several individuals of the Hottentot nation.

Brother Alexander, a native of Malabar, and slave of Mrs. Smith, who, according to the Rules of our Institution, was not permitted to reside here, but by accident was detained at this place, was likewise a blessed instrument in the hand of God among our people, being instant in season and out of season, in exhorting, instructing, and reproving, with an indefatigable assiduity.

Not less conspicuous were the labours of Jakob, a young Hottentot, who being of an indolent temper, and slow understanding, during his stay with us, scarcely attracted our attention; but having chosen the kraal of David Steurman for his abode, the latent spark of spiritual life, kindled in his breast at Bethelsdorp, began to shine forth with an uncommon lustre, and broke out into a lucid flame, which set almost the whole kraal on fire. From David Steurman he went to the place of William Welgemoed; from that to another; and in both his zeal was crowned with similar success. Some of our brethren in those kraals were struck with the fervour and spirituality prevailing in the conversation and conduct of these new converts.

The progress of the conversion of dead sinners has been this year less rapid, and less conspicuous for a great part. We can, however, with thanksgiving, enumerate *ten*, who have been baptised, viz. one brother, nine sisters, and fourteen children. There are besides those, several

whose conversion seems sincere, who are not baptised, from an ill-founded scrupulosity respecting the use of that sacrament, to which they fear they have no right, so long as they entertain any doubts about the sincerity of their faith in Christ; evidencing thereby, that they are more anxious about the gift of faith than about Christ himself.

The rage and hatred of the Christians (as they call themselves) of this country in general, and in particular those in our neighbourhood, seems rather to be exasperated than to subside. It was long intolerable for them to see the mercies of grace poured out upon the heathen; but to see its almighty power glorified among their own race, drives them almost to madness and despair. O yes! glory to God, one of their own women, the wife of a farmer, of a respectable family, and much respected among her country-people, is the first fruit of Christ's victory over this perverse generation, in the district of Algoa Bay. Her conversion was striking, and signalised by her conduct towards our Hottentots. She received them with affection in her house, at her table, and sat down at their feet to hear the words of life out of their mouths. She afterwards came to us, and assisted in our assemblies; where the gospel she heard, and her conversation with Sister Smith, was blessed to her soul. As she possessed no Bible, Brother Vanderkemp gave her a New Testament, the contents of which were sweeter to her soul than honey!

It is customary with us, that the unbaptised are dismissed from our meetings by the deacon, when the Lord's supper is to be administered; and she was very much affected when, on such an occasion, she saw herself (though baptised, and a member of the Reformed Church) sent out with the unbelieving Heathen, while her soul panted after Christ and his righteousness. But the next week, Brother Vanderkemp, being informed of this, and considering that there is no Reformed Church in this district, presented her as a living member of Christ's body to the congregation, who

who received her unanimously and with joy as a sister; and then she was admitted to the Lord's table. The change of her heart, and her connexion with us, exposed her to be persecuted by her own people. Her father, husband, sister, more distant relations, and the whole circle of her former friends, united in insulting her in the most distressing manner; and a plan is formed to remove her to some distant part of the colony, that she may live out of danger of being more infected by the contagion at Bethelsdorp.

The following Letter from MARY, one of the Hottentots who were in England a few years ago, to the secretary, will probably be agreeable to our Readers.

"Dear Brother,

"I WAS very happy to hear of you, our dear friend, chiefly that you continued in good health of body and soul. Through the goodness of our Lord God, I have found my dear children in a good situation in Africa; the Lord has, in a particular manner, taken care of them; but my poor child Christian, who was born in Holland, I have lost by death in Africa; but I trust he died to go into everlasting life. The Lord has given me again a son in his place, who is about four months old, and is in good health. Three of my other children I have not yet seen; because of the great distance we are from one another: but the Lord gives me to be still, in his way, and I trust I shall see them in his time. O may I see them in heaven! What happiness will it be for me to have brought forth children for everlasting life! My dear children who are with me, I tell them, many times, the happiness which I experienced in that dear England; and that makes them many times very anxious to see that country where the Lord dwells in such a wonderful manner, that they asked, "Mother, O let us go some time there, to see such dear people!" With me, are John and my dear sister Martha. We have all for body and soul that may be necessary. We are with our Brother Kicherer and his wife, who behave as

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a brother and sister to us, and take care of us. O that I may be more thankful to my dear Lord and Saviour for his faithfulness and wonderful goodness! Help me, dear Brother, to pray; to thank for me: I can do nothing without the Spirit of Christ! Many times I spake with our Brother Kicherer about all the dear friends: (with tears in my eyes I must confess it) chiefly it grieved me, when I recollected the last farewell to Mr. Hardcastle, then I sink away. O what shall it be when we meet one another again in heaven, when never shall have place a separating!

"O be so kind as to give my affectionate Christian love to all the dear brothers and sisters with whom I have had the honour to converse! O what wonderful love I feel for them!

"Now, farewell, my dear Brother, remember me; I hope to remember you, in particular, at the throne of grace. The Lord God dwell in your house, in your heart, in the hearts of your family, and make all things well.

I am, dear Sir, with much esteem,
your affectionate sister in the Lord
Jesus, MARY VAN ROOY."
Graaff Reinet, January 8, 1807.

MISSIONARY SOCIETY HELD IN LONDON, MAY, 1807.

THE present age has been called, by some judicious persons, "The Era of Voluntary Missions." Multitudes of Christians, knowing the joyful sound, and feeling its power and its joys, have tenderly pitied the deplorable condition of the Heathen, and have anxiously endeavoured to communicate to them that divine revelation which has proved the source of all their spiritual improvement. "They feel the force of the command, and of the gracious promise of Jesus, who said, "All power in heaven and in earth is given to me. Go ye, therefore, into all nations; preach the gospel to every creature; and, lo! I am with you always, even to the end of the world!" As taught by the Lord himself, they pray to their Father in heaven, "Thy kingdom come!" Their prayers are not the

the mere service of the lip: they are the ardent desire of their souls for things agreeable to the will of God. These desires, which constitute their prayers, regulate and excite their conduct. They are quick-sighted in discovering, and diligent and persevering in using the best means of promoting the object which they ardently desire. These exertions, however arduous, and however expensive, afford them a pure and exalted happiness, because they are the gratification of their purified and ardent desires. It is God's kingdom which they pray may come, and which they exert themselves to extend over all the kingdoms of the world, equally for their spiritual and temporal interest; and they know that it *shall* come, because it is his kingdom; because he hath said it, and because his is the power, and his the glory.

The nearer the times approach to that period fixed by the prophecies of sacred scripture, when all the ends of the earth shall see the salvation of God, men will exert themselves in greater numbers, with more purity, unanimity, perseverance, vigour, dependence on God, and success, in sending that Bible and that gospel which are a light to the Gentiles, who are sitting in darkness, and in the region of the shadow of death.

Such have, for nearly twelve years, been the views, the desires, the exertions, and the prospects of the Missionary Society in London, whose late anniversary we now record. Numbers of ministers and Christians, from various parts of the country, repaired, as usual, to the metropolis on this pleasing occasion, and, together with many of its inhabitants, thronged the largest places of worship, where the Missionary Sermons were delivered. The first of these was at

SURRY CHAPEL.

On Wednesday morn. May 13, Mr. Hill, minister of the place, presented to the throne of grace the fervent desires of the numerous assembly, in the words of the Established Church. After which Mr. Kidd, of Cleek-Heaton, in Yorkshire, prayed in the pulpit. Mr. Newton, of Witham, in Essex, preached a sermon, from Ps. lxxii.

17, "All nations shall call him blessed." From which the preacher pointed out the state of the nations destitute of the knowledge of Messiah; the genuine effects of that knowledge where it is obtained; the universal prevalence of it hereafter; and the duties incumbent on us who are favoured with it.

TABERNACLE.

On Wednesday evening a very numerous congregation filled this large place at an early hour. Prayer was offered up by Mr. Ralph of Liverpool. Mr. Jack, of Manchester, preached on Isa. xxvii. 6. "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the earth with fruit." From hence a view was taken of the future prosperity of the church in its number, vigour, beauty, fruitfulness, joy, stability, and extent, as the effect of divine influence.

ST. SAVIOUR'S CHURCH.

On Friday morning a great congregation assembled in this ancient edifice. The prayers were read by the Rev. Mr. Mann, one of the ministers of this church; and the sermon was preached by the Rev. Dr. Draper, of London; the text Matt. xxviii. 18—20, "And Jesus came, and spake unto them saying, all power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you. And, lo, I am with you alway, even to the end of the world. Amen."

In this scripture the preacher directed the attention of the Society to the command of Christ to disseminate his gospel among all nations; his instructions as to the manner of doing it; and the promise of his presence as the ground of encouragement to Christian Missionaries. We believe that all the sermons afforded a high degree of satisfaction to the Society and its numerous friends.

AT SION CHAPEL

Dr. Haweis presided at the sacramental solemnity; prayer, at suitable

ble intervals, was offered up. The bread was distributed by eighteen ministers. The wine was conveyed to the communicants in like manner.

This concluding service was peculiarly solemn and impressive. It was exceedingly pleasing to observe so great a number of Christians (it is supposed about two thousand) assembled to commemorate the dying love of the Saviour of the world. Christians of a great variety of denominations, who, laying aside the lesser distinctions by which they are known at other times, unite on this occasion, as Christians only, directing their affectionate regards to their common Lord, "of whom the whole family in heaven and earth is named;" and thus signifying their cordial agreement with each other to promote and extend the common cause of Christianity among their fellow-men of all nations.

A collection was made at each of the places, and a handsome sum was contributed at each, amounting in the whole to upwards of 860*l*.

It may not be improper here to mention, that, a short time since, a pious lady presented to the Society a beautiful diamond ring, of considerable value, desiring that it might be sold, and the produce applied to the objects of the Society, especially to the support of their mission to the Jews. Such an instance of zeal in sacrificing a costly, but unnecessary ornament, to the service of Christ, affords a bright example of female piety, worthy of imitation.

Thus closed the anniversary; every heart rejoicing in God; thankful for his gracious smiles on the past labours of the Society, and looking forward with eager expectation to the time when Jesus shall take unto him his great power and reign, when all men shall be blessed in him, when all nations shall call him blessed. That the Lord may hasten this glorious period, and if it please him, by the instrumentality of missionary societies, is the ardent desire of thousands of thousands; and let every reader say amen and amen.

[*Ev. Mag.*

THE EDINBURGH MISSIONARY SOCIETY.

MR. Pinkerton, one of the Missionaries, writes thus: "I am now so much master of the Turkish language, that I have begun to write a tract in it, on the Worth of the Soul, and on the Consideration of Eternity. In common matters, I speak German as well as English; and find that the acquisition of one language is no hindrance to the learning of another.

I think Kateray (the young Sultan who has embraced Christianity) has been much the better for his journey to Petersburg. At present, his mind is greatly perplexed respecting his future prospects, and the measures he should follow to provide for his support. He meets with much persecution on account of his religion. His friends generally address him by some opprobrious name; but he bears his persecution with wonderful patience. The other Sultans have threatened to take his slaves from him for becoming Christian. Notwithstanding this harsh treatment, he is not ashamed to avow himself a Christian; and argues with the greatest earnestness against the Tartar Effendis. One day lately, as he and I were going to Georghievsk, we fell in with a number of Tartars, among whom there was a Mohammedan doctor. We entered into conversation; and religion soon became the subject. Kateray supported Christianity with great boldness and considerable ability; and when the Effendi found himself at a loss to answer the arguments which Kateray urged against the Mohammedan imposture, he tried to get rid of the subject by a laugh. Upon which Kateray said to him, with great seriousness, "You may laugh, if you please, at the words which I have spoken; but unless you believe the gospel, my words will prove witnesses against you at the last day."

Two young natives have been added to the church, by baptism. Abdy, the Mahometan priest, was present at the baptism; and seemed much

much struck with what he then witnessed. He expressed peculiar satisfaction both with the sentiments and music of a hymn, which Mr. Brunton had composed for the occasion ; and in which some of the great distinguishing truths of Christianity were introduced.

The ransomed children continue to do well, and are a great comfort to the Missionaries. A field of about 18 acres has been inclosed ; which it is intended to cultivate this summer, for the use of the Mission. Mr. Galloway, who was bred to the weaving business, has got a loom made, on which he works at his leisure hours. He has finished one web ; and was proposing to get a loom made for a young native, who lives with him, whom he intends to instruct in the art of weaving.

A Sultan, named Ali, who used often to visit the Missionaries, died lately. Before his death, he asked his friends to carry him to Karass : but this request they rejected with indignation. They suspected that he died a Christian ; and, on that account, hesitated about burying him. He left a widow and three children, whom he wished to be committed to Mr. Brunton's care : but they all died soon after him, of the plague, which was then raging in the district where they resided."

Letter from Capt. Wickes to Mr. J. Eastburn, Philadelphia ; received a few days before the Captain's arrival.

My Friends, Calcutta, Oct. 16, 1806.

I WROTE you some few days past, informing you of such of my proceedings as were worth your notice up to that time. I shall now mention some things that have taken place since, and conclude for this voyage. I went to the mission-house last week ; and was present at two very interesting scenes. On Thursday night I sat down to a supper, where there were ranged on one side of the table 51 converted natives, men and women ; among them 7 Bramins and three Faquers. On the other

side there were three evangelical church ministers, and all the church of white people at Serampore. The supper consisted chiefly of rice and fruit, dressed in various ways ; some eating with spoons, and some with the fingers. When all were filled, the natives sang a hymn in their own language ; and the white people sang another in theirs ; then the natives sang another, arose from the table, and departed. Behold, my friends, in this scene, the power of the gospel ! It has effected what all the powers on earth could not have done, even in the outward appearance ; much less could any human force or policy influence the heart to that union and fellowship which was manifested among us, for there were four or five different denominations of Christians among the white people, all united, as one man, in promoting the interest of the dear Redeemer in this part of the world, and bearing their testimony to his truth. On Friday night I went with the Missionaries at Serampore, and one from the London mission, to a large pagoda ; where we met four church ministers, who all united in prayer and praise for the spread of the precious gospel, until a late hour. O that the time may soon come when all their idol temples shall be turned into houses of delightful prayer and praise to the true and living God, and all their idols given to the moles and to the bats ! May we not hope that this is taking place ? Do not these things indicate strongly that God is about to fulfil his promises of mercy and grace to his church ? Surely, they do ; and our hearts ought and must rejoice in them. Hallelujah ! Your friend,

B. WICKES, Sen.

Extract of a Letter from a Swiss Merchant, at St. Gall.

I WOULD ask you, To what place a man should now go to enjoy perfect security ? but you would soon ask me in return, What kind of security I mean, whether security of liberty, property, reputation, life, &c. ? These, alas !

alas ! it would be at present in vain to seek, and we must continually keep our minds prepared for the contrary ; but if we do this with child-like confidence in the Lord, the pain which attends our loss will be diminished, and the joy with which we view our unfading treasure augmented : but if it be asked, Where security for the more noble part of our being is to be found ? then we may confidently give ourselves the consolatory answer, The name of the Lord is a tower of safety ! Thither the righteous fleeth, and is

protected : there we find our shelter and security ! This fortress hath never been brought to capitulate ; whatever bulwarks have been, and still are raised against it, vain has been, and vain must ever be, all the labour which the enemy employs to overthrow it. The Lord hath not yet forsaken, nor ever will forsake his people : he remains their hope, joy, health, and peace ! With the tenderness of a mother, he leadeth them wheresoever they go. To our God be the glory ! [Ev. Mag.]

INSTALLATION—ORDINATION.

INSTALLED, Nov. last, Rev. Sylvester Sage, colleague pastor with the Rev. Mr. Weld, over the church of Christ in Braintree. The introductory prayer was offered by Rev. Mr. French, Andover ; the sermon was preached by Rev. Mr. May, Marblehead, from 1 Tim. iii. 1. *This is a true saying, If a man desire the office of a bishop, he desireth a good work :* the installing prayer was offered by the Rev. Mr. Thayer, D. D. Kingston, N. H. ; the charge was given by Rev. Mr. Williams, Weymouth ; the right hand by Rev. Mr. Strong, Randolph ; and the concluding prayer by Rev. Mr. Whitney, Quincy.

ORDAINED at Lexington, (Mass.) December last, Rev. A. Williams.

The introductory prayer was offered by Rev. Mr. Gile, Milton ; the sermon was preached by Rev. Mr. Kendal, D. D. Weston, from Tit. i. 9. *Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.* The consecrating prayer was made by Rev. Mr. Marret, Burlington : Rev. Mr. Cushing, D. D. Waltham, gave the charge ; Rev. Mr. Fisk, Menotomy, expressed the fellowship of the churches ; and the concluding prayer was offered by Rev. Mr. Sterns, Lincoln.

What is remarkable in this place is, the Rev. Mr. Hancock and the Rev. Mr. Clark supplied this people more than a century. They were both gathered to their people in a good old age.

Obituary.

A BOY BITTEN BY A MAD DOG.

ABOUT the 1st of May last, John Boltwood, a boy about 12 years of age, in crossing a field in the parish of Hackney, was bitten by a dog belonging to a man then walking in the same field. The wounds were healed ; and he returned to school, no further danger being apprehended. The dog, at the time when he bit the boy, displayed no signs of madness ; but on Saturday, May 30, the boy was taken ill. On Monday following, he was much worse ; and

decisive symptoms of hydrophobia appeared. Three or four medical gentlemen attended, and afforded all the aid in their power : but the case was desperate. His reason, however, was quite unimpaired : he lived to afford the most satisfactory evidence of his piety ; and died on the next Tuesday, about one o'clock in the morning.

His little history was singular ; and as it may afford some advantage to the young, I give you its outline :

At

At an early age he was introduced to the Sunday School. There he gained the first rudiments of religious knowledge ; for which he expressed his thankfulness. In that school he made such progress, and behaved himself so well as to obtain, on leaving the school, a testimonial in his favour, written in a psalm and hymn-book, presented to him on that occasion. Early in 1806, three gentlemen founded a free-school, belonging to Well Street Meeting, which is aided by voluntary subscription, for the education of boys, the children of reputable parents, who, either from the demands of a large family, or from having been reduced by misfortune, are unable to furnish them with a good education. Young Boltwood was one of its first scholars. His behaviour at school was highly satisfactory to the master ; his temper was mild and peaceful. From the school he was never absent, except when unavoidably detained by affliction, or some sufficient cause. Nor had any of his school-fellows, at any time, occasion to lodge any complaint against him. The texts of scripture which he heard explained on the Lord's Day, he repeated on the Monday morning, with an outline of the sermons. This he usually performed better than any other task assigned him.

When he was detained from the school by the bite of the dog, he sent his sister for his books, that he might read at home ; and when unable to leave his bed, his Bible was his companion. On the Monday, when taken so ill, he sent for Mr. Shepherd, the master of the school ; and here I use his words.—“ I went ; and his expressions filled me with surprise. He took me by the hand ; and said, he was glad I had come to see him. I asked him how he was. He replied, “ I am very bad ; but never was so happy in my life : I am washed in the blood of the Lamb ! God has taken away my heart of stone, and given me an heart of flesh ! I am going to Jesus.” After I had spoken to the doctors, I returned to the poor boy. He said, “ The doctors can do me no good : I am going to the bosom of Jesus ! I am the third boy

that will have died out of our school. The two Adamsses died : I hope they are happy ! I have often thought of them. I am very happy ; but I shall be better soon, in the bosom of Jesus !” On informing him that a physician was sent for, he closed his eyes, and, folding his hands, said, “ O, my God, thou canst do more for me than the doctors can ! Thou hast washed me in the blood of the Lamb ; take me to thyself ! I shall not stay long now ! I must die, and go to the bosom of Jesus. I hope we shall meet before the throne ! Give my love to all the boys : tell them to read their Bibles ; tell them all to pray that God would take away the stony heart, and give them hearts of flesh. O God, thou hast taken away my heart of stone, and washed me in the blood of the Lamb ; take away their hearts of stone, and wash them all in the blood of the Lamb !”

About 10 o'clock in the evening he sent for me and Mr. Hoakinson, one of the founders of the school. To me, he said, That he had learned more of the scriptures that day than ever before. I inquired of him, What part of the scriptures had engaged his attention ? and giving him a Bible, he turned to the 89th Psalm ; most earnestly requesting me to read it to him. Whilst I was thus engaged, I observed him fervently repeating each verse. When I read, “ blessed are the people who know the joyful sound ; they shall walk, O Lord, in the light of thy countenance,” &c. he repeated with still greater emphasis. Here I paused, to ask, whether he understood whose righteousness the Psalmist referred to. He replied with uncommon fervour, “ O yes, the righteousness of Jesus ! that alone can save my soul !” He then requested me to pray with him. In prayer he most solemnly repeated every sentence. To Mr. H. he said, “ I bless God that you put me into such a school : through eternity, I shall bless God for that school !” Of Mr. S. his master, he took an affecting farewell, earnestly desiring him not to forget his love to all his school-fellows ; particularly charging him to tell them all, “ that if their stony hearts

hearts are not taken away, they will not be happy when they die, as I am! This (said he) is my dying testimony to them!"

To his aunt, on entering the room, he said, "do not weep, do not weep for me. If you were so happy as I am, you would not weep: I am not afraid to die, for nothing can hurt me; I am safe in the arms of Jesus!" After he had began to read the 12th of Dr. Watts's Divine Songs,

*"Happy the child, whose tender years
Receive instruction well,"*

being unable to proceed, he desired his sister to read it; which she did; and he repeated after her; but when she came to the lines,

*"'Twill please us to look back, and see
That our whole lives were thine,"*

he said, "O it will be pleasant in heaven to look back, and see that our whole lives were thine!"

After asking for a little jelly, he said, "O, blessed be God, I shall not want a drop of water to cool my tongue! O that blessed book, the Bible! Aunt, tell every body to read it; and tell them to mind the 89th Psalm."

To his sister, he said, "I can tread Satan under my feet: I have but one step more of the ladder to go

to be with Jesus. My breath is short: I have got what I wanted—my Jesus! I pray for my wicked play-mates, though they are wicked: I love them, because the scriptures say, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." I have learned more of the scriptures to-day than ever; because Jesus is my teacher!"

To his father, he said, "dear father, weep not not for your only son: he is happy; but take care of your children that remain, and follow me. I have prayed for you all. The angel is about to sound the trumpet, and I shall follow to the bosom of Jesus: I am washed in the blood of the Lamb!"

A little before his death, he put his hand to his head, and said, "O it is getting into my head now; and desired his sister to give him her hand, saying, I won't hurt you." He was quite sensible of the cause of his malady; and said, "though I foam like a mad dog, I will hurt nobody. O that dog! but it was the will of God."

He breathed his last about one o'clock on Tuesday morning, June 2, aged 12 years and four months."

[*Ev. Mag.*

Poetry.

Christian Converse; or, The Two Disciples going to Emmaus.

It happen'd, on a solemn even-tide,
Soon after HE, that was our surety died,
Two bosom friends, each pensively inclin'd,
The scene of all those sorrows left behind,
Sought their own village, busied as they went,
In musings worthy of the great event:
They spake of HIM they lov'd, of HIM whose life,
Though blameless, had incurr'd perpetual strife,
Whose deeds had left, in spite of hostile arts,
A deep memorial graven on their hearts.
The recollection, like a vein of ore,
The farther trac'd, enrich'd them still the more;
They thought him, and they justly thought him, one
Sent to do more than he appear'd t' have done;
T' exalt a people, and to place them high
Above all else, and wonder'd he should die.
Ere yet they brought their journey to an end,
A stranger join'd them, courteous as a friend,
And ask'd them, with a kind engaging air,
What their affliction was, and begg'd a share.
Inform'd, he gather'd up the broken thread,
And, truth and wisdom gracing all he said,

Explain'd.

Explain'd, illustrated, and search'd so well,
 The tender theme on which they chose to dwell,
 That, reaching home, the night, they said, is near,
 We must not now be parted, sojourn here.
 The new acquaintance soon became a guest,
 And made so welcome at their simple feast,
 He blest the bread, but vanish'd at the word,
 And left them both exclaiming, 'Twas the Lord!
 Did not our hearts feel all he deign'd to say?
 Did they not burn within us by the way?

Now theirs was converse such it behoves
 Man to maintain, and such as God approves:
 Their views, indeed, were indistinct and dim,
 But yet successful, being aim'd at HIM.
 Christ and his character their only scope,
 Their object, and their subject, and their hope,
 They felt what it became them much to feel,
 And, wanting him to loose the sacred seal,
 Found him as prompt as their desire was true,
 To spread the new-born glories in their view.
 Well—what are ages and the lapse of time,
 Match'd against truths, as lasting as sublime?
 Can length of years on God himself exact,
 Or make that fiction, which was once a fact?

Hearts may be found, that harbour at this hour
 That love of Christ in all its quick'ning pow'r;
 And lips, unstain'd by folly or by strife,
 Whose wisdom, drawn from the deep well of life,
 Tastes of its healthful origin, and flows
 A Jordan for th' ablution of our woes.
 Oh days of heav'n, and nights of equal praise,
 Serene and peaceful as those heav'nly days,
 When souls drawn upwards, in communion sweet,
 Enjoy the stillness of some close retreat,
 Discourse, as if releas'd and safe at home,
 Of dangers past and wonders yet to come,
 And spread the sacred treasures of the breast
 Upon the lap of covenanted rest.

True bliss, if man may reach it, is compos'd
 Of hearts in union mutually disclos'd;
 And farewell else all hope of pure delight,
 Those hearts should be reclaim'd, renew'd, upright.
 Bad men, profaning friendship's hallow'd name,
 Form, in its stead, a covenant of shame,
 A dark confed'racy against the laws
 Of virtue, and religion's glorious cause:
 They build each other up with dreadful skill,
 As bastions set point-blank against God's will,
 Enlarge and fortify the dread redoubt,
 Deeply resolv'd to shut a Saviour out;
 But souls that carry on a blest exchange
 Of joys they meet with in their heav'nly range,
 And with a fearless confidence make known
 The sorrows sympathy esteems its own,
 Daily derive increasing light and force
 From such communion in their pleasant course,
 Feel less the journey's roughness and its length,
 Meet their opposers with united strength,
 And, one in heart, in int'rest, and design,
 Gird up each other to the race divine.

[Cooper.]